

Moderator, offered the Induction prayer; after which the Professors, being welcomed by the members of Presbytery, were addressed on the duties of their office by Rev. R. Sedgwick, and the people on their duty toward Professors and Students by the Secretary of the Board. The Students then met the Professors and the Class hours were arranged.

The following reports, furnished by the Professors, will afford full information respecting the number of Students in attendance, their standing, proficiency, and the course of study pursued:—

DARTMOUTH, 29TH MAY, 1872.

*My Dear Sir,*—The Session closed on the 11th April. We had only five theological students—four of whom completed their curriculum. In both Theology and Church History, I took up the work of instruction where Dr. King had left it. In the class of Theology, three days a-week were occupied with lectures, one with examination on Hodge's Text-book, with Confession of Faith, and one with notices of books, and hearing essays and discourses. The subject of lecture was Practical Theology, or Theological Ethics; the mode of treatment, historical—my plan being to trace, as far as possible, the successive stages in the revelation of human duty, from the creation of man to the close of the New Testament Canon. In the way of Catechetical exercise on Hodge's Text-book, we went over the latter part of the Confession, from Chapter XIV. to the end. The Essays read and Discourses delivered in the class amounted to three from each of the Senior students and two from the one Junior student. Instead of monopolizing the critical functions myself, I continued the course I have taken for 2 or 3 years past, of inviting the students to criticise each other—thus relieving the monotonousness of passive listening, and affording a useful exercise in the art of speaking. With Church History I dealt after the tutorial, rather than the professorial method. A course of this kind was inevitable in the circumstances; and it commended itself to my judgment on general grounds. I thought it might be advisable to incorporate the History of Doctrine in the Theological course:—the history of the church's apprehension and appreciation of any particular department of revealed truth, forming a natural appendix at sundry times and in successive portions. But the multifarious details of general Church History admit of being taught, I think most conveniently, by the use of a text-book. Accordingly, our review of the ethical teaching of Scripture was followed up by some account of the ethical teaching of the church—especially on the subject of asceticism. The

text-book we made use of was D'Aubigne's History of the Reformation. As to the mode of using it, instead of catechising, I adopted the method of calling on a student to give a continuous account of the contents of a whole chapter at a time. Our review of the text-book was thus at the same time a useful exercise in public speaking. We went over the whole five volumes in this way in the course of the Session.

I have, in conclusion, to express my satisfaction with the diligence and deportment of the students, and hope they may be found faithful workmen in the field of ministration, on which most of them have now entered.

Yours most respectfully,

A. MCKNIGHT.

REV. P. G. MCGREGOR, Sec'y B. of S.

P. S.—I do not know whether it is worth while to mention that I preached 82 times in the 12 months ending 11th April.

*To the Board of Superintendence of the Theological Hall of the Presbyterian Church of the Lower Provinces:*

During the Session which has just closed I conducted three classes—a Junior Hebrew, a Senior Hebrew, and an Exegetical. The Junior Hebrew, which met for half an hour every day, was attended by only one regular student of the first year; but four Dalhousie College students, all of whom contemplate entering the Hall, joined the class at the commencement of the Session, and attended so long as their other studies would allow—three attended for five or six weeks, and one remained till the close. This class mastered an outline of Hebrew Grammar, committing to memory the paradigms of nouns and verbs—and read eight chapters of Genesis, carefully analyzing every word. The Senior Hebrew class, consisting of four students of the third year, which met for one hour every day, reviewed the whole of Green's Grammar, and read the following portions of the Hebrew Bible:—Psalms 27-50 inclusive; Isaiah, chapters 44-50 inclusive; and the prophecies of Obadiah, Naham and Habakkuk. All the Chaldee portions of Ezra (about four chapters), and three of the Chaldee chapters of Daniel were also read. Towards the close of the term a few weeks were devoted to the study of Syriac, during which time an outline of the Grammar was overtaken, and a few passages were translated and analyzed. . . . In the Exegetical class, which was attended by all the students, and which also met for an hour every day, the Greek Testament was used twice a week. The 2nd Epistle to the Corinthians and the Epistle to the Ephesians were critically read—the hermenetical canons being constantly employed in the exegesis. Once every week,